THE WOMEN'S MISSIONARY MAGAZINE

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SKETCH OF NEW MISSIONARIES.

REV. W. W. BARR D. D.

MISS HENRIETTA MOORE was born in Centre township, Butler county, Pa. Her father was an elder in the Mt. Chestnut, Pa. congregation. She was baptized by the Rev. James A. Clark, and was brought up under the ministry of the Rev. W. S. Shaw at Holyoke, Pa. She was educated in the common schools of Butler county; in the West Sunbury Academy and at Grove City College. Before she was 14 years of age she made a profession of religion under the ministry of the Rev. Mr. Shaw.

Her mother, Mrs. M. C. (Gibson) Moore, was a missionary to the Indians in Michigan for two years. This probably first turned Henrietta's attention to mission work. She was influenced also by reading the WOMEN'S MISSIONARY MAGAZINE and other missionary literature. While at Grove City College she became a missionary volunteer. Subsequently she offered her services to the Foreign Mission Board. Her name was given to the Women's Board, and after inquiry by that Board she was recommended by them for appointment to India. On the 11th of April, 1898, the appointment was made by the Foreign Board, and was confirmed by the General Assembly in May, her expenses to the field, and her salary being provided for by the Norris Square Sabbath-school, Philadelphia. She sailed, with a company of other missionaries, for her appointed field on the 24th of Sept., 1898.

REV. WM. LORIMER MCCLENAHAN was born at Morning Sun, Ia. His father was the Rev. James Urie McClenahan, and his mother Mrs. Margaret Ann (Lorimer) McClenahan. He was brought up under the ministry of his grandfather, the Rev. Mr. Lorimer, and afterward of his father. He was educated in the common school at Winterset. Ia.; at a select school, Olathe, Kan.; at Tarkio College, from which he graduated in 1892, and at the Theological Seminary in Allegheny, completing his course therein in 1897. After graduating at college he taught for two years in Norfolk Mission College, under the Freedmen's Board. Abont that time he was offered, by the Board of Foreign Missions, a place as professor in Asyut College, Egypt, but he preferred to take his full course in theology. After completing his studies in the Allegheny Seminary, he took a post graduate course in Princeton Theological Seminary, giving special attention to Old Testament Exegesis, Greek and Hebrew.

Mr. McClenahan would have been recommended by the Foreign Mission Board to the General Assembly in 1898 for appointment to Egypt had it not been for the state of the funds. A few friends, anxious that his services should not be lost to the foreign mission work of the church, agreed to defray his traveling expenses and his necessary expenses in the field for one year. On

this condition the Board gave him a temporary appointment, with the understanding that if the finances will justify it, the Assembly will be asked in 1899 to make the appointment permanent. Mr. McClenahan accordingly sailed, with Dr. and Mrs. McLaughlin, for Egypt on the 26th of October 1898.

HUGH T. MCLAUGHLIN, M. D., was born in Washington county, Ia. He was brought up under the ministry of the Rev. J. T. Tate, the Rev. Sam'l Hindman and the Rev. W. C. Williamson, D. D. He was educated in the academy at Washington, Ia., and graduated in medicine at Iowa City Medical College. Subsequently he took a post graduate course in New York. He practiced medicine at Washington, Ia.; with a United Presbyterian colony in Western Kansas; at Topeka, Kan.; in the Dispensary for the Santa Fe R. R.; in a hospital in Mexico; then for a short time in the Asylum for the Insane at Osawatomie, Kan.; then at Sterling, Kan., and finally in the Insane Asylum at Topeka, Kan., when he was asked by the Board of Foreign Missions to go for two years to Egypt to take the place of Dr. Henry at Asyut during his furlough to this country in 1899 and 1900. In Topeka Dr. McLaughlin was identified with the Second United Presbyterian church from its organization, and was one of its two elders. He had held this office in the United Presbyterian church in Sterling, Kan. He sailed with his wife and the Rev. W. L. McClenahan for Egypt on the 26th of October.

MRS. LENA (PORTER) MCLAUGHLIN was born in Cambridge, O. She was baptized by the Rev. James Duncan, and was in her youth under his ministry and that of the Rev. Wm. Johnston, D. D. While yet young she removed to Iowa and was there under the pastoral care of the Rev. J. S. Ross and the Rev. E. B. Graham by whom she was, at the age of 18, admitted to the full privileges of the church. She was educated at the academy in Birmingham, Ia., and did normal work at Horton Campbell University. She subsequently studied languages at Cooper Memorial College, Sterling, Kansas. From the time she was 18 years of age she supported herself by teaching; first, at Birmingham, Ia., then at Anthony and Lyons, Kansas, and later at Cooper Memorial College. In all she had some 16 years experience in teaching. She may do good work in that line while in Egypt. She sailed with her husband and the Rev. W. L. McClenahan for her appointed field and work on October 26, 1898.

LEAVE THE MIRACLES TO HIM!

"Whatsoe'er He bids you, do it!"

"Whatsoe'er He bids you, do it!"
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand.
"Fill the water-pots with water,"
Fill them to the very brim:
He will honor all your trusting—
Leave the miracle to Him!

Bring to Christ your loaves and fishes,
Though they both be few and small;
He will use the weakest vessels,
Give to Him your little all.
Do you ask how many thousands
Can be fed with food so slim?

Listen to the Master's blessing :
Leave the miracle to Him !

O ye Christians, learn the lesson.
Are you struggling all the way ?
Cease your trying, change to trusting,
Then you'll triumph every day.
"Whatsoe'er He bids you, do it !"
Fill the water-pots to brim ;
But remember, 'tis His battle ;
Leave the miracle to Him !

Christian worker, looking forward
To the ripened harvest field,
Does the task seem great before you ?
Think how rich will be the yield !
Bravely enter with your Master,
Though the prospect may seem dim ;
Preach the Word with holy fervor ;
Leave the miracle to Him !—Thomas H. Allan.

DISEASES IN THE HEATHEN LANDS.

MRS. T. L. JAMIESON.

Read before General Missionary Society, Cleveland, O., May 1898.

THE physical condition of the race in the bounds of heathendom furnishes a needy field for the initial work of medical missions. The ravages of disease among the natives are deplorable in the extreme. They have all the inevitable ills which are common the world over, and they have such virulent diseases as cholera, leprosy and other like plagues rarely occurring in the lands of Christian civilization.

All diseases of heathen countries exist in an intensified form. This is produced by acute causes, some of which are, the nature of the climate, the sanitary conditions, the habits of the people, and, principally, the lack of effective remedies. In addition to this they "suffer many things of many physicians." The treatment of the native physicians is unskillful. They have neither the knowledge of the true material remedies, nor the knowledge of the triune God who hears the prayer for blessing upon the means employed. Their surgery is a series of unintentional cruelties, and, with the exclusion of a few scattered exceptions, the cures to which they resort are utterly unavailing. Some of the benighted nations differ from others of their kind in their lists of diseases and the remedies of their native physicians, but in the main a description of one is illustrative of all. That which is presented in this paper is taken chiefly from the lands of Egypt and of India.

In the consideration of diseases a limited selection can be mentioned. The first relates to defective eyesight. Diseases of the eye are amazingly prevalent. It is estimated that in Egypt one out of every five persons is blind. In India two out of every three persons have lost at least one eye. Statistics from China and other heathen kingdoms are on a par with these which have been quoted. They all tell of vision destroyed in part or whole. Diseases of the eye have their strongest hold on children, who are almost perpetual snfferers from

ophthalmic troubles. These early attacks upon the young, so uniformly wide-spread, ultimately result in the blindness of multitudes. From this it may be noted that a very large percentage of the heathen populace go through life crippled by the loss of sight.

But this is only a tithe of their bodily sufferings. Every point of health is confronted by some lurking disease. There are fevers in all shades and varieties. Besides malarial, typhoid and others well known, there is one in India which is called the break-bone fever. It is accompanied by excruciating pain. The bones seem to be breaking, the joints dislocating, so that the patient writhes in agony. Bone disease of itself is quite common. The animal composition of the bones suffer a dry decay, destroying the frame-work of the body. Various kinds of abcesses are so plentiful that they are literally the running sore of heathen populations. The Nile boil of Egypt, far more deep-seated than the ordinary boil, is excessively painful. Liver abcesses are abundant in all heathendom. In fine the diseases in heathen lands, external and internal, local, organic and constitutional, so encompass human life that those which are not necessarily fatal render the remainder of the people miserably unhealthful. They do not live out half their days. The mortal diseases carry them off by the thousands. Cholera reaps a fearful havoc of life among them. The victims are seized with spasmodic pains which quickly terminate in death. The contagion spreads with frightful rapidity. It is not uncommon to find from four to half a dozen dead in one house at the same time. Cholera appears in Egypt only at intervals, but comes annually to India.

Another disease even more surely fatal than cholera is leprosy. It is a loathsome skin disease, slow, lingering, killing merely by inches. The fingers drop off one by one, the countenance is unnaturally bloated, all the features undergo a decaying change gradually ending in final dissolution. Leprosy is not much found in Egypt, but it abounds in India, Palestine, China and other places. small-pox and measles, the mortality from Again, taking the ordinary contagions like them is marked at a high rate. They are not the tame diseases in those lands that they are in Europe and America. They are scarcely less fatal than cancer or any of the dreaded organic diseases.

All these citations are but types of the life-destroying diseases which are reaping an immeasurable harvest of the people "who sit in darkness and the shadow of death." This waste of life is due, not simply to the inherent power of disease itself, but also because the natives are without adequate remedies to stem its rising tide. For many diseases, particularly the internal ones, they are destitute of any cures whatever. Their only resort is useless charms. These are innumerable. But instead of working the expected cures, the diseases run their course unchecked, until the pitiable plight of the sick becomes complete distress. It is manifest that in so far as the heathen have nothing but superstitious charms for their reliance, just so far are they helpless in giving any treatment to remedy those diseases. And, when the extent to which they go in the use of charms is taken into account, it is evident that there is a pressing need for actual remedies to be applied to diseases which now have full sway. This necessity is but little lessened by whatever real medicine the natives do administer. Their remedies are characteristic of their lamentable state. Whatever part of the human body is affected, they treat it with the corresponding part of some animal's body. For diseases of the head they give pills made from the head of a goat. For any weakness they give powders made from the bones of a tiger, because the tiger is the strongest animal. Some of their vegetable remedies are excellent for treatment. Still all their cures are, relatively, but a drop in the bucket. Their surgical remedies are a torture to the body. Their only instruments, in most parts, are razors, knives and pinchers. They bleed the body freely for all sorts of diseases. They also frequently burn the affected part of the body with a hot iron. When there is cramp in the stomach they "iron" on the ab-

domen until the burns are deeply indented in the flesh. Sometimes the patient succumbs under this awful ordeal. Children are often "ironed" on the head in the same way, leaving them disfigured by ghastly scars. These perverted cures, superstitions, charms and lacerations of surgery, not only fail to treat disease properly, but positively enhance the suffering arising from it.

The situation in these darkened lands seems to be that they are either without a genuine remedy or they are nothing bettered by the prevailing cures, but rather made worse. The relief for this can only come from some quarter outside of heathendom itself. The native physicians, that is the "witch-craft" doctor, the "barber" hakim, and the like, have but vain strivings against the onslaughts of disease. It is difficult for us to realize how completely they are in the dark concerning right medical treatment. It leads to the wildest practices even in the treatment of the common diseases. One of our medical missionaries in Egypt, whose name upon personal request is withheld, gives a case in point. A native physician had for his patient a suffering rheumatic. The doctor required him to stretch himself upon the floor face downward. Then standing on his body, the doctor with one hand grasped the patient's left wrist and with the other hand his right foot; then tramping up and down his back he bent foot and hand toward each other, doubling the body backward until the bones creaked. Then, alternating, he took hold of his right wrist and left foot doubling them over in the same manner until the bones creaked. This treatment was applied for several days. The man readily confessed that he was not at all better of his ailment. The doctor did not in any way mean to be cruel. He doubtless did the best he knew. But that does not change the fact that the treatment instead of diminishing the pain increased it.

This is not an isolated case. The character of medical treatment which it illustrates is, unfortunately, only too common on the broadest scale. The suffering women in heathen lands are the standing example. It is notoriously well known that they are dragging out a wretched existence. The iron rule of caste, prejudice and custom forbids that they should receive whatever medical treatment is afforded by the physicians. They are cared for almost altogether by women. Even when these do the best they can, they unwittingly engage in such malpractice that all the women of heathendom, with scarcely an exception, are sadly in need of surgical treatment. In the present no such treatment is possible for them, and the result is that they are overwhelmed by a host of complicated ills. Their death-rate is out of all proportion to the other classes of population. Those who do live endure untold sufferings. Their afflictions are made unduly severe. They lie in a dark room indescribably filthy. Some of the sick rooms of the women of India have been likened to the veritable "black hole" of Calcutta. They are alive with vermin. The sores of the body become filled with the larvae of these "crawlers." Along with all of this they are subjected to medical treatment too atrocious to be related. The remedies of the lady medical missionaries are by contrast like a boon from another world.

These statements concerning the native women, together with many other facts herein related, are based upon information received from Dr. Johnson, one of our medical missionaries in India, and Dr. Maria White, the first lady physician sent out by our church. Similar testimony could be procured from every other place where there are medical missions.

To reach these native women sufferers, as also all classes of the disabled in heathen lands, is the aim of medical missions. They have their inception in the belief that these crying needs, which in the Providence of God exist, are by his Word commissioned to be met. The Evangelist Luke makes this record of the command of Christ to his disciples: "And he sent them to preach the kingdom of God and to heal the sick." It is true that the disciples at first healed the sick by miraculous power, but it is also true that they at first preached the gospel to the Gentiles through the miraculous gift of tongues. Yet ever since the gift of ton-

gues ceased, missionaries have continued to proclaim the Word of the Gospel to people of unknown tongues, spending long years in laboriously learning the language in order to accomplish their purposes. Shall they not continue "to heal the sick" by employing the appropriate means for that purpose? This, it is believed, is comprehended in the general commission, "Go ye into all the world and preach the gospel to every creature." Christ's own ministry is its best interpretation. More than two-thirds of his miracles were physical cures. They not only attested his divinity, but visibly expressed the compassionate spirit of the gospel. This latter principle is characteristic of the followers of Christ.

To lead the patient to this Great Physician is the supreme object of medical missions. There may be many who receive only the physical cure, nevertheless should not the ten lepers be cleansed even if there was but one only who turned to Christ, giving evidence of having also received the spiritual cure of the soul? It is not always in vain that the medical missionary touches the chord of gratitude. By it many become linked to Christ. Upon all the people collectively the influence of medical missions, wherever they have been established, is to abate suspicion, disarm hostility and bespeak confidence for all missionaries.

WHO SAVED AZALEA?

MARY S. HITCHCOCK in Woman's Missionary Friend.

AZALEA was so young and so pretty; but to-day there was a look of overwhelming sorrow in the dark eyes. She stood in the deserted school-room, at the west window, but did not notice the beauty of the sunset.

When her teacher approached, she turned with such a sad little smile that the tears sprang to Miss Ellis' eyes.

The girl bent her glossy dark head, and touched the kindly hand laid upon her arm with her lips.

After a moment's silence she said, huskily,

"When the sun sets again they will come for me."

"My child, my child," pleaded Miss Ellis, "don't give up yet. The foreign mail must come tomorrow. Pray God that He may send us help,"

The American lady who had supported Azalea at the mission-school had died, and left her unprovided for. In another year she wouid have been accepted as a teacher in some of the other schools. But now she must go back to her parents, who would be glad to have her only because an old mandarin had offered many cash for her, to be his child-wife.

"Our poor contemptible daughter shall go to your magnificent house as soon as she returns," they had promised.

Azalea's years with her Christian teachers and companions had taught her the shame and degradation of such a position, and the poor girl's heart was breaking under her hard fate.

Miss Ellis had written to different auxiliaries, and done everything she could to raise the means to keep her, and now could only wait and pray.

* * *

Florence Meredith and Lena Lewis walked happily down the street of a busy American city.

"Where are you bound, Florence?"

"I am going down to Hall's to buy one of those pretty braided jackets. There is one that is just a match for my new suit. The price is fifteen dollars. Papa gave me the money for it this noon. Isn't he a dear?"

"Yes, he is, decidedly. But what is the matter with this jacket?"

"Oh, the sleeves are too big to be in style, and I am going to the convention next week, you know. Why are you stopping here?"

"Mrs. Arnold, a returned missionary from

China, is to speak to the ladies in our church parlors. Come with me."

"Oh, I think not, I don't believe I am very much interested in foreign missions. They seem so far off."

"You ought to be, if you are not, so come along. Anybody would think you hadn't heard of telegraph cables."

A sweet gentle-faced lady was just commencing to speak as they entered.

"Before I begin upon the subject you wished me to discuss, I would like to tell you of a letter I received from Miss Ellis this morning. She is an American missionary in China and is in great distress about a much-loved pupil, who will be obliged to leave at the end of the year, unless we can send fifteen dollars for her support another year."

Then Mrs. Arnold told them all of Azalea's sorrowful story. When she had finished she said, "Will you bow your heads a moment, and ask God to put it into some one's heart to send the sum so sorely needed?"

Florence, at the first mention of the desired amount, felt how much better it would be to save that girl than to wear a pretty wrap, but she hardened her heart and put the thought persistently away, and told herself some one else would be sure to give it. She always gave liberally from her allowance, and no more was required of her ; but she knew her excuses were as flimsy as selfish.

When the others bowed their heads in prayer, she did the same ; but she could not pray.

She only kept saying, "I can't go and wear this old wrap."

Mrs. Arnold went on with her talk, but Florence did not hear her; at last she muttered, "I just won't do it any way. Now I am going to listen to what that woman is saying."

Suddenly there flashed into her mind the remarks of the society president, made when they appointed her delegate to the state convention.

"I think," he said, "sometimes we make a mistake and send our most brilliant members to conventions, instead of tried and live Christians; but this time we have combined the two, for while Miss Meredith is a brilliant and intellectual member, she never forgets our constant aim is to 'lift up—to hold up.'"

"That was what he said," she whispered, "and I have not even tried to be intellectual, I have thought only of my pretty clothes," and her head bowed low, in shame and sorrow.

At the close of the talk, a lovely girl came up to Mrs. Arnold and said in a low voice,

"If you please I would like to give you this for Azalea," and she put fifteen dollars in the lady's hand.

"O my dear! my dear! How can I thank you! Come and tell the ladies about it."

"O no! I would rather not," said Florence, crimsoning deeply.

"At least tell me your name," entreated the lady.

"Please just say, it's from one who needs praying for," came the answer in almost a whisper.

Azalea, the devoted native teacher in far away China always prays for the one who saved her; but she never knows even her name.

But God knows and He will not forget.

STRUCTURE OF THE FAMILY.

REV. R. G. RAMSAY.

HAVING been asked to write something of the home, the writer will confine himself to but one feature of it, viz., family government. It is, however, with a good degree of hesitation that he enters upon that field of discussion; for he has three children in his home who have by no means as yet been brought unto perfection.

Let us notice, first of all, some errors on the parental side. Among these a warning is uttered against ill-timed and idle threats on the part of parents. Only in extreme

cases should the child be reproved or corrected in the presence of a company. Children, as well as older people, value their reputations; no more than those of mature years do they enjoy having their faults needlessly exposed. As parents be just and reasonable always with your children. That there is danger of acting otherwise toward them is manifest from these words of the apostle, "And, ye fathers, provoke not your children to wrath." Nothing indeed can be much more damaging to the morals of children than to constantly violate their sense of right and justice. Weigh, then, every command before it is issued; but when the order goes forth let it be the "law of the Medes and Persians which altereth not." After a certain age a reason may be given for the obedience required, though it is unwise to stop and argue the question in every case, and as to the younger children they must be taught to submit to the authority of the parent without question until a reason can be comprehended.

But the great damage in these times no doubt arises from too great laxity in parental discipline. One inspired said, "Furthermore, we have had fathers according to the flesh which corrected us, and we gave them reverence." But many children uninspired might now say, "We have had fathers according to the flesh who coddled us, and we gave them derision for their mawkish love." Every father ought to be his own "curfew ordinance." A mother that chases her children out on the streets in order to be rid of them while she gets ready for an "afternoon tea" may well fear that the police officer will one day gather them in. In the case of a stubbornly rebellious boy or girl, imprisonment for a few minutes in a well-lighted room, with plenty of pictures to look at and an open transom through which the debate can still be carried on with the vexed parent, is a very poor substitute for the old fashioned rod. Perhaps that rod was used too much in the days gone by, but the writer is persuaded that its non-use now occasions more mischief far in the rising generation than its misuse ever brought about in days when, as some think, parents were so barbarous as to suppose that they had a right to compel obedience from their children. Too often the young prig in the family is treated as though he were a partner equal to the parent in administering the affairs of the household, and the end is usually the same as when David winked at the sins and follies of spoiled Absalom; the blase youth will soon begin to question the wisdom of "the old man" on all occasions and will usurp a throne on which the father alone should sit in every well ordered home. If chastisement wisely administered is necessary to bring even saints to the higher kingdom, it may be necessary to bring our children to a noble manhood and womanhood. But beware of the rod's abuse or of excess in any other kind of punishment; for to smite a child amiss is almost as bad as to assault an angel. The wounds made by parental tyranny may be frightful as those of the assassin's blade and hard to heal as the spots of leprosy.

And to all this it need scarcely be added that parents in the same house ought to be agreed in their means and methods of discipline. If the father is forced to inflict all the punishment and the mother feeds the "lambs" sugar all the while, there will be trouble in that home—trouble not only between parents and children, but between the parents themselves. Too often it is true that the mother must be a shelter to her children from the stern severity of a tyrannical father, but things are much better balanced in a home where the parents both punish and forgive with one consent. Dissenting judges may be tolerated on a bench, but parents who differ too much in sentiment and opinion before their children will surely bring the court of their authority into contempt.

Finally let it be noted that parental training is something which cannot be delegated to any other individual or to any organization. Doubtless there is many a parent who would like to escape the responsibility, but it is fastened on him by the law of heaven and he cannot safely ignore the duty. The disposition of some parents toward their

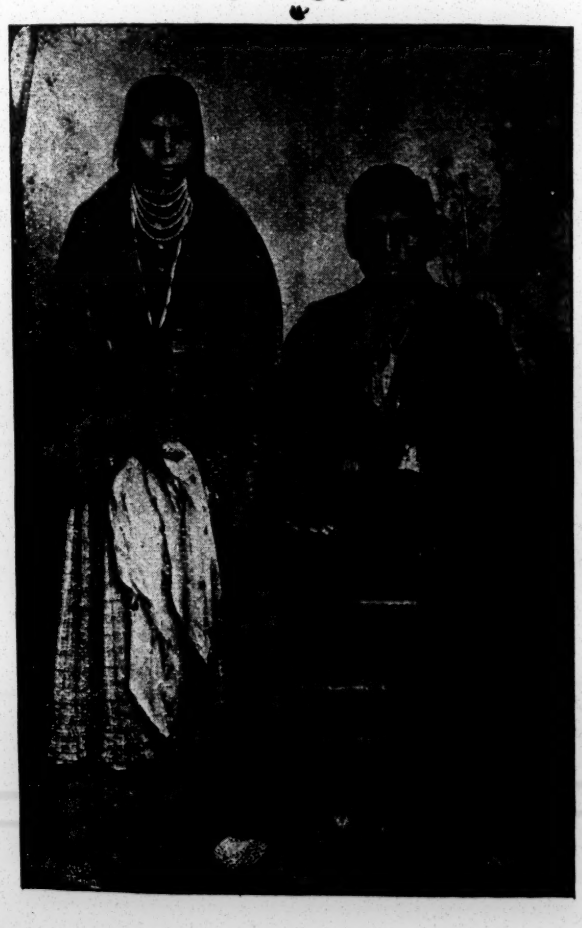
children is well illustrated by what the writer saw at a summer hotel where a mother placed her babe with a bottle on a cold floor and then turned back impatiently to finish a game of cards, not caring apparently whether the little fellow thrived on the cow's milk or died with congestion of the lungs. And there are others who work at laces or at lectures, but leave it to some tutor or governess to weave the warp and woof of character in their child. There are fathers who would not trust any clerk or other subordinate to build up their trade or to discharge the duties of their chosen profession, but they seem to think that almost any kind of instructor will do to build up in their son or daughter—that "house (character) not made with hands," and which is to remain "eternal in the heavens" or in hell. Parent, not the wisest, godliest secular or Sabbath-school teacher that ever lived can take your place or mine in the training of our children, and if we try to escape an obligation which is so manifestly ours we will be brought to know one day something of David's bitterness when he wept over Mahanaim's gate, or we will be brought to realize something of Eli's anguish, who was struck with death when they told him the fate of his wayward sons. Many other things might be said on this fruitful subject, but the columns will not admit of all that is on the heart or in the brain relative to this important theme.

THE WARM SPRINGS INDIANS.

MRS. M. R. BARR.

Read at November meeting of the L. M. S., of Erie, Pa.

The location of the Warm Springs Indian reservation is in middle Oregon, the northern boundary being 50 miles south of



The Dalles; the western, the summit of the Cascade range of mountains; the southern, Matolesse river, and the eastern the Des Chutes river. The reservation is about 40 miles square. The agency is 75 miles south of The Dalles, and Dalles City is the nearest railroad and telegraph station.

The land is largely rough and mountainous, although many large tracts of good land are found along the numerous water courses producing good crops of wheat, oats barley and rye, and abundant fruits without irrigation. The climate is most even and healthful, and while the temperature approaches 100° in the summer, the heat is not oppressive, as the atmosphere is pure and rare.

Population.—There are three tribes confederated on this reservation and apportioned as follows: Wascoes and Teninoes, 353: Warm Springs, 513; Piutes, 93; total, 959, 443 of whom are males, and 516 females, not including those under six years old. Males over 18 years, 278; females over 14 458; males and females between 6 and 16, 283. The majority are classed as industrious, honest and truthful. No case of theft had been reported to the agent in an

entire year. Many of them own cattle herds of good breeds, and one Indian (Kishwalk) is engaged in sheep raising. He realized from the sales of mutton in 1897, $4,322.25, and from the sales of wool, $4,105 ; total $8,427.25.

Missions.—Upon this subject the language of Agent Jas. S. Cowan is quite satisfactory and is here given in full: "The missionary work under the jurisdiction of the United Presbyterian church, among these Indians, is commendable and successful. Three creditable churches have been erected on the reservation, as follows: one at agency, one at Simnasho, one at Seke-se-qui. Simnasho is about 20 miles from the agency and Seke-se-qui eight miles. There are also two parsonages that are quite attractive and comfortable. The pastors in charge are Rev. J. A. Speer and Rev. J. A. Morrow, who have the confidence of the Indians. Their teachings and example have been valuable to me in maintaining order and morality and encouraging industry. The Sabbath church exercises are largely attended by Indians and perfect order prevails."

Educational.—There has been lately but one school on the reservation—until late in 1897, the boarding school at the agency having been destroyed by fire. The school is a day school at Simnasho and its capacity is 30 scholars. A new boarding school at the agency, capable of accommodating 175 scholars, was completed and opened in the fall of 1897, from which good results are confidently expected. No case of actual crime or drunkenness has been reported during the past year.

These Indians labor under great disadvantage in having to transport their grain 50 miles to be ground, and in being compelled to give one sixth or one seventh in tolls for the grinding.

The following statistics from the latest published report of the commissioner of Indian affairs will serve to show the results of their industry and something of their habits.

Lands cultivated during the year by Indians 5,652 acres; broken up 1,600 acres; under fence, 8,700 acres. Rods of fence built during the year by Indians, 2,300. Families living on and cultivating lands allotted in severalty, 162. Wheat raised, 2,800 bushels; oats and barley, 3,850 bushels; corn, 300 bushels; vegetables, 1,975 bushels; hay cut, 1,400 tons; butter made, 200 lbs; lumber sawed, 86,000 feet. Freights transported by Indians with their own teams, 190,000 lbs; earned by freighting, $2,250. Value of products of Indian labor disposed of to government, $1,449. Value of products of Indian labor disposed of otherwise, $800. Horses, and mules owned by Indians, 7,002; cattle, 1,360; swine, 200; sheep, 7,200; domestic fowls, 900; roads repaired, 50 miles; days labor repairing roads, 535. Number of Indians wearing citizen's dress, 670; in part, 289; number who can read, 365; number who use English enough for ordinary conversation, 475. Dwelling houses built for Indians during the year 11. Dwelling houses occupied by Indians 133. Percentage of subsistence obtained by Indian labor in civilized pursuits, 54 per cent. Indian church members, 148. Amount contributed by religious society for church work, 3,265. Marriages during the year, 8; divorces, 5; births, 27; deaths, 19. Expended by government for education at Simnasho day school, $1,620 or $147.50 per capita of attendance for 10 months. Average attendance, 11.

We must take time to be alone with God. The closet and the shut door are indispensible. Happy are they who have an observatory in their heart-house to which they can often retire beneath the great arch of eternity, turning their telescope to the mighty constellations beyond life's fever, and reaching regions where the breath of human applause or censure cannot follow! It is impossible to rush into God's presence, catch up anything we fancy and run off with it. To attempt this will end in mere delusion and disappointment.—*Rev. F. B. Meyer.*

Brazil alone is as large as the United States and Alaska, and has a population of sixteen millions.

WITHIN FOUR WALLS.

LUCY R. GUINNESS.

"Q. WHAT is the chief gate to hell?

"A. A woman.

"Q. What bewitches like wine?

"A. A woman.

"Q. Who is the wisest of the wise?

"A. He who has not been deceived by women, who may be compared to malignant fiends.

"Q. What are fetters to men?

"A. Women.

"Q. What is that which cannot be trusted?

"A. A woman.

"Q. What poison is that which appears like nectar?

"A. Women."

So runs an Indian catechism on moral subjects written by a Hindu gentleman of high literary reputation. Such are the views that heathenism has made possible.

"Woman," says an Indian proverb, "is a great whirlpool of suspicion, a dwelling places of vices, full of deceits, a hindrance in the way of heaven, the gate of hell."

"Never put your trust in women," says another, "Women's counsel leads to destruction."

"Hear now the duties of woman," writes the Indian lawgiver, Manu. "By a girl, by a young woman, or even by an aged one, nothing must be done independently, even in her own house . . . . . Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped by his wife."

This indeed is her religion, the sum and substance of which is, as an Indian woman writes—

"To look upon her husband as a god, to hope for salvation only through him, to be obedient to him in all things, never to covet independence, . never to do anything but that which is approved by law and custom."

This conception of her faith and duty is generally received by India's one hundred million women, over ninety-nine millions of whom can neither read nor write.

And, with the exception of the poorest working women whose life is necessarily unsecluded, these views find their natural outcome in the zenana prison-system.

Never shall I forget the glimpse I got at Benares, into the working of that system; never, I think, lose the memory of the wistful eyes that followed us as we went down the stairs and out of the last Hindu home I had the chance of seeing.

Miss Spencer, who is working with the London Missionary Society at Benares, had taken me that morning to see some of her zenana pupils. We went to several houses, all alike in principle, though richer or poorer in contents—men's apartments in front, the women's place behind, the women, many or few as the case might be, living together on the courtyard, or in separate upstairs quarters, mother-in-law, young wives, daughters and children shut up within four walls.

"Do you never go out?"

"No."

"Would you not like to go?"

"Yes.'

"Surely you must have been sometimes?"

"Once I went down to the Ganges to bathe," a pretty young wife told us.

"She went in *purdah*," explained the elder woman, "went in a shut-up *palki-gari*, early, very early in the morning, before it was light. She was back before the sun rose. No one saw her."

You look round at the courtyard, at its mud floor and walls, its irregular doors leading into a few small rooms. The place seems quite a poor one; the rooms are low and dark, almost unfurnished, no rugs or carpets, chairs or tables, pictures, sofas, ornaments, nothing but rough unpapered walls, cooking utensils and a bed or two. Here these half-dozen women spend their lives, the old mother, the blind girl, the two young daughters-in-law with their children. The neighbors who have called in to listen to the Mem Sahiba live in just such another place next door, within four walls.

* * *

We were waiting here for Ranee, waiting for her to dress,—for her, at least, and her

husband. It had been an unexpected triumph. We had called in to see her, and climbed the narrow stairs to her tiny bedroom, (furnished with nothing but a bed) and had found pretty Ranee dressed in a single half-transparent *sari*, and beaming with delight at our visit. She was the only woman in this Brahman house, a house as poor as it is proud, and spends her life in cooking and doing what small housework is wanted in the narrow quarters she, her husband, her husband's two brothers, occupy. The father-in-law lives elsewhere usually, but is very fond of Ranee and had actually told Miss Spencer one day that he would allow her to visit the mission house some time, but the promise was dead letter, excuses being promptly made whenever fulfillment was proposed.

Today, however, we pressed the husband, a slight weak-looking creature, but devoted to his wife, whom he calls Ranee (Queen) in compliment, to carry out the promise, and by dint of long persuasion had succeeded.

"She will not see a man?" he queried anxiously.

"No, no, there is no man at the zenana house."

"She must not be seen from the street!"

"You shall come with her Kashi! You shall see her safely shut up in the carriage, and close all the windows yourself."

"Well," he conceded at last, after long hesitation and discussion, "come back in fifteen minutes and we will be prepared."

Fifty minutes or more had passed on other visits, and now came back to the narrow alley, in through the short passage to the hot little back yard, with its ruinous mud walls, through a breach in which a bit of the next-door yard is visible.

"Ranee!"

A sound of shuffling upstairs. No one answers.

"Ranee?"

A pause.

Presently the husband appears on the small balcony.

"I am putting on my clothes," he remarks.

"We have waited more than fifteen minutes, Kashi!"

"Ah, Miss Sahiba, we possess no clocks."

Ranee's brilliant face looks smilingly over the light railing. They have both bathed and oiled themselves and rearranged their hair with special neatness. She is dressed in two or three delicate muslin *saris*, one over the other, each gayer than the last.

After some more delay the husband comes downstairs.

"I have put on my best clothes," he remarks affably.

It is easy to smile approval, rather difficult not to laugh, at the odd figure he presents, with his naked brown feet and legs surmounted by the usual bunch of white stuff, the *dhoti*, worn by the Hindu gentlemen, *plus* a sky-blue shirt and European waistcoat, whose striped cloth front and cotton back are surmounted by yards of fine white muslin loosely twisted like a lady's scarf about his neck. The anxious face of the young Brahman appears above the whole.

"You are sure, Miss Sahiba, that she will not see a man?"

Not till we are seated in the *palki-gara*, with every shutter tightly closed, his younger brother inside with us and Ranee, and he himself upon the box, is Kashi satisfied, —if then. The jolting roads jar the carriage shutters an inch or so apart as we glide, and Ranee glances shyly out, but the brother, a lad of twelve or fourteen, hastily shuts them up. Her momentary vision of the great world is over.

How that graceful Indian woman in her jewelry and muslins, her lips dyed scarlet with the betel she was chewing, her brilliant dark eyes flashing with delight, enjoyed that dull drive in the hot darkness of the *palki-gari* and the few minutes allowed her in the mission house!

The ladies dared not offer afternoon tea. To eat with us would have broken her caste: to suggest such a thing would have been a *faux pas*. The husband was on tenterhooks lest some man should appear, and in about five minutes hurried her away back into the covered trap and across town to

the little sideway where she lives within four walls, cooking every morning in her tiny kitchen, waiting on her men folk, cleaning up the little house, looking forward daily to the missionary girls' visits, trying hard to learn to read, and praying for a son.

"Oh, if I had children, Miss Sahiba!" she would say.

"Do you pray about it, Ranee?"

"I pray to all the gods! and now since you have come I pray to Jesus also."

"But the gods cannot hear you. You should pray to Jesus only.'

Ranee looks up with her soft wistful eyes. The message is so new!

An elephant, almost life-sized, was painted on the lower wall of the last house we went to, a large commodious rambling place with half a dozen men lounging in one of the courtyards, in the midday *siesta*, and apparently no women anywhere. On a sort of lower roof open to the hot sky we found at last the two girls we had come to see, young, gentle-mannered creatures who could not speak a word of English and had not been visited much yet. We sat down on the baked-mud ruins of some old cooking places. Miss Spencer brought out a primer and the two girls pressed close to us with solemn, interested faces. Soon they were patiently attempting to spell out syllables and understand the pictures and meaning of the page, —lost in a painful struggle with the mysteries of print.

The younger, a shrewd thin child of perhaps thirteen, not married yet, strange to say, was the sharper of the two. Her companion, a placid-looking young wife, looked with hopeless eyes upon the primer, and seemed to take in little of what was said of Christ, though she evidently liked to have us there. Puzzling out the letters, her brown finger on the page, her dark young head bent earnestly over the task, she sat in front of me, her knees pressing unconsciously against mine, her little sister equally intent beside her, making a table of my lap. We could not stay long with them, the glaring heat of the afternoon sun warned us that time was passing.

It was so hard to go, so hard to look at those young faces with their questioning sad eyes, seeing them thus for the first and only time, unable to express to them the blessed truths of which one's heart was full never to see them again until that day.

"I have hardly ever visited the girls," said Miss Spencer in explanation of their evident ignorance and anxiety to learn.

"There are so many houses! One can't get round them all."

They looked so sad and puzzled when we said that we must go.

"Come back soon!" said the little one.

Soon? Shall we ever go back?

We said good-bye and left them there in the women's quarters, finding our way downstairs through the rambling Hindu house till we came to the painted elephant at the entrance.

I looked back. They were standing, silhouetted against the hot Indian sky, wistfully looking over the parapet of the roof into the inner courtyard across which we had passed. I can never forget those faces—the sadness of the eyes that followed us, the dumb pleading expression in them, the pathos of their ignorance and of their willingness to learn. Within those four walls we left them waiting—waiting for Christ,—for you.—*Exchange.*

A woman, a dog, and a walnut tree,
The more they're beaten, the better they be. *Indian Proverb.*

A missionary at the volunteer convention said, "Destroy all the hospitals for the sick and insane in Cleveland, and take away all the doctors but one or two, and you have a faint idea of the need of medical missions." They accept compensation when the patients are able to pay. When asked what they do with the fees, the answer came quick as a flash, "We eat them, as we are paid mostly in eggs and chickens." However, for one ounce of medicine paid for, ten are given away. Doctors in this country have to wait for patients, there the patients wait for the doctor.

Ancient Nile Boat.

Chicago has several of the most wonderful discoveries made in Egypt, among others a Nile boat found recently near the pyramids at Dashur, Egypt. Although the boat is over 4000 years old, if a few cracks were stopped up a party could make a voyage in it, as was done twenty centuries before Christ. It is thirty feet long, eight feet wide, and four feet deep; its rudder is still with it, although the oars are lost. Only five of such boats have ever been found, Two were badly dilapidated, only fragments of them remaining; two are in the Gizeh Museum near Cairo, Egypt, and the remaining one is in Chicago. Thus Chicago possesses that which cannot be found in any of the greatest museums of Europe.

This boat was used as a mortuary boat at the funeral of King Usertesen III. 2,000 B. C. Boats were always used for the funeral. The ancient Egyptians believed that their god Re made each day a voyage across the heavens in a sun bark, and that each day he sunk down into the underworld to arise again on the following morning. So, in imitation of Re, each mummy made a journey in a sacred boat across the Nile to the underworld, which in the minds of the Egyptians lay in the west.

The credit for bringing these priceless treasures to Chicago is due primarily to Edward E. Ayer, President of the Field Columbian Museum, and to Professor James Henry Breasted, of the University of Chicago, Secretary of the Chicago Society of Egyptian Research. Dr. Breasted, although but 35 years of age, is one of America's greatest Egyptologists, and stands among the leading scholars of the world.—*Charles N. Crewdson in the Chicago Tribune.*

Pundita Ramabai.

Pundita Ramabai is very much impressed with the fact that there are women in America who are confessedly studying and adopting the philosophy of the Hindus. She says that she was born and educated in that philosophy, is acquainted with both its literature and its influence, and bears witness to its degradation. She says that in order to study it one should go to India and see its results, and learn to read the books in the original. The pretty translations that are in vogue here have omitted much that is base and degrading which is contained in the original. She then goes on to speak of the ingratitude of American disciples of Hinduism for the good things that God has done for them, and their failure to appreciate what are the blessings of their own education. Speaking of the Hindu philosophy, she says it is really the philosophy of nothingness. The universe is a universe of falsehood; nothing exists; its fruits are utter lack of sympathy, of compassion for the suffering and the needy, and its prime result is the basest cruelty and selfishness. But the proof of the evil of the whole system is found in the actual condition of things in the country, and especially the situation of women, whose condition, notwithstanding all that has been done for them by the English Government and under the influence of the missionaries, is something terrible.

HER HOME.

All who have been interested in this Hindu widow's great work will be glad to learn that the dedication of the main building of Pundita Ramabai's Home at Mutki, Khedgaon, took place on September 24th, just a year after the commencement of the work. It is described as a large rectangular building, built around a court, and each corner of the front face runs up into a double story, while over the gateway or front door is inscribed the words in Marathi, "Praise the Lord!" Ramabai's idea is not to make a fine educatioual institution of it, but a place where the girls will be fitted to be useful. They work in the fields, they have begun a weaving department, and no doubt other industries will crop up as time goes on. Ramabai has gathered about her a corps of earnest assistant workers, without whom the work would be an impossibility. Some of them are old pupils of Sharada Sadan. She did not come back from America with any financial backing for Mutki. She landed in India with no money, and has now no promises for the school save the promises of

God. We can only say we are glad of it. It is the witness the Indian church needs. Had she come back with a large sum of money, it would have turned the eyes of the Indian church to America and England as the source of help for work, but now she can by her testimony turn them to God.—*The Independent.*

Arousing Interest.

I am afraid that we, who love the cause of missions, do not always try to interest others as we might and ought; do not invite them to come with us, or talk of what has been said and doue, or of missionary news, as we would talk on other topics which interest us and in which we wish to interest them.

At a recent local missionary meeting our president called on the ladies to tell what first interested them in missions. One lady answered, "Mrs. Jones;" she then stated that she had never thought of or cared for missions until, having moved into my neighborhood, some years since, I invited her to go with me to the meeting. She went to please me, but we had an interesting meeting and she was at once attracted for she was a Christian woman, but had not been under the influence of those who cared for missionary work. She said that from that day she had never missed a meeting if it were possible to go. She was our secretary for several years, and her papers are among our best and most thoughtful.

It made me glad that I had asked her, but sorry for the ones I might have asked, but had not. I think it will be a lesson to me in futnre.

When I was asked the same question, I said it was "my mother's teaching," for I had the good fortune to have a mother who was deeply interested in missions from the time when a young friend up in New Hampshire, Rev. Samuel Worcester, of blessed memory, went to Georgia as a missionary to the Indians, and she trained her children to love the cause, so that with me it has been a life-long interest.

Now that I am "three score years and ten," and my days of usefulness are probably well nigh over, I feel an increasing anxiety that our young people should be interested in the grand work which our failing hands must soon lay down.—*Jane N. Jones in Women's Work for Women.*

Piqua, O.

A Missionary Heroine.

A romance of missions, strange yet true, reached a happy culmination not long ago, as related by a Christian gentleman who was present to see a mother rejoice over answered prayers.

"At Ragoon I attended service at the chapel of the American Mission. Over one thousand adults were present, and the preacher, twenty-two years of age, who had arrived at Ragoon the day before, preached with marvelous fluency. He was a missionary's son. As a child he lived with his father and mother in the jungles of Burmah, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child, that he might be educated. But the thought came, 'If I leave these Karens, who is going to look after them?'

"She saw it to be her duty to let her son go home by himself, while she remained in the jungle to carry out the work. For seven years and a half she toiled, doing herself the full work of a missionary all alone. She preached, baptized, administered the sacraments, buried the members when they died, and saw a great harvest. All the time she prayed, 'God save my boy.' One day a letter came. He was converted, and wrote, 'I think I will be a missionary.' She replied, "That is what I want; come and take your father's work.' The day before, she had welcomed her boy, and now sat. hearing him preach. I said to myself, 'If ever Christ had a heroine, this is one.'"

England in Egypt

In an article on "England's Absorption of Egypt," Hon. Frederick C. Penfield, late United States Diplomatic Agent and Consul General in Epypt, bears incidental but hearty testimony in favor of missionary

work. Mr. Penfield gives England full credit for the material benefits conferred on Egypt by her masterful but honest rule.

He says: "Are the people of Egypt materially benefited by English rule? Unquestionably they are. Unpopular as it is with nearly every class in Egypt, and condemned throughout Europe, the occupation has done vast good. No fair investigator can witness the present condition of the Egyptian fellaheen, knowing what it was before the advent of the English, without conceding this. For half a dozen years Egypt has fairly bristled with prosperity. The story of the country's emergence from practical bankruptcy, until its securities are quoted nearly as high as English consols, reads like a romance; and there is no better example of economical progress, through administrative reform, than is presented by Egypt under British rule."

This is only part of the credit side of the account, but on the other side must be reckoned such facts as these: that England is not educating the Egyptians to govern themselves; that the Khedive is compelled to wait for England's nod; that though the Khedive has an Egyptian cabinet the real business of the departments is carried on by English under-secretaries, and that the many foreigners on the pay-roll are lavishly paid, wholly from the Egyptian exchequer.

In contrast with this failure to educate the people to stand on their own feet, and care for themselves, Mr. Penfield pays this high tribute of praise to American missionaries:

"While uninfluenced by political motive, the schools of the American Presbyterian mission have done a hundred-fold more for the cause of education in Egypt than has Great Britain. These schools, distributed throughout the country, are yearly elevating hundreds of youths to a better condition, teaching them in particular the value of order and system."—Ex.

Rejected and Yet Recognized.

A great cathedral was being built:

The most beautiful marble, exquisitely carved, made its walls. Its woodwork was like satin, and of delicate colors. The windows were like rich painting, telling the wonderful stories of Christ's life.

The workmen had come from far and near, the most skillful only having been chosen. For months hammers and chisels rang, till at last all but one window was finished. It was a south window, not large, where rich sunlight fell early and late.

"Strange it should have been forgotten," said the master-workman. "The bishop comes to-morrow, and all should be finished."

A little, bent man, with a shrewd but kindly face, limped up. Doffing his cap, he said: "Sir, I have made a window for that space from bits of the other windows. Pray you, let it go up."

"It is the best we can do," said the master. "Put it up for to-morrow, man, but after that it must come down."

The next day the church was crowded.

Just as the old bishop turned to preach the sermon, the sun burst out. It came through the south window, touching his white hair with a halo.

Everyone turned to look. The stranger's window was a flashing jewel. Though it was made of bits, the colors were so blended that it seemed like one. The sunlight glittered and broke into a thousand rays.

The bishop knew about the forgotten window, and the strange way one had been made. He had written a stately sermon, but he put it away, and preached the thought the beautiful window gave: "The stone which the builders rejected, the same is become the head of the corner."

People who heard it, and saw the window, never forgot. So shall we feel when we see that some of our little efforts, which many thought worthless, shall be counted by Jesus worthy of all recognition.—*Selected.*

Since the Methodist Episcopal Church was organized in 1784 it has had forty-four bishops. Twenty-six of these have died, their average age being more than sixty seven years. The average age of the surviving bishops said to be more than sixty-five years.

FOREIGN NEWS BUDGET.

Egypt.

Items from Cairo given by Mrs. Harvey:

The Theological class opened on the 2nd. Eleven of the twelve students were present. The twelfth was detained in the village where he had been preaching to help in the purchase of land on which to build a church. They have some interesting accounts to give of the places they have been preaching at during the summer, and I am sure they will pray more earnestly for those among whom they have been laboring.

The Khedive returned to Cairo this week after spending a part of the summer in Europe. There was great demons ration at the different stations as he passed alon ; at some places he remained a few hours and the different schools passed before him. At Benha he shook hands kindly with Rev. Mr. Kruideneir and asked about his school, what they studied, etc.

Every trade in the different towns in Egypt, and even in different quarters of the town or city, has its Sheikh or head man. Even the beggars have their Sheikh and his daughter is among the pupils in Miss Kyle's school. I was once in need of a servant and asked a girl who came to the door begging to serve me. She said, "I serve?" I said, "Would it not be better than begging? Oh! she said, "begging is our occupation."

The following is a part of a letter received from a British soldier who had attended our English meetings while he was in Candia, Creta.

"Today, as I think of the people throughout the earth whose hearts are uplifted in thankfulness to our Lord for His goodness and for His wonderful works, I think especially of my friends in Cairo, and pray that His presence may be felt in their midst, and as their songsof praise ascend may their hearts be lifted up and be filled with hope. How comforting to know that whenever men seek the Lord, He is found."

Miss Carrie M. Buchanan tells of temperance work in Asyut:

No doubt the readers of the Budget will be interested to hear something about the cause of temperance here in Asyut. The missionaries have always preached and taught, as far as they were able, both by examp'e and precept, the pure word of God, and whenever the subject of temperance has come up in their teachings it has been emphasized, and often special lessons have been given in connection with Sabbath-school classes and Bible classes. In the college the students have always been taught to shun and hate intoxicating drinks; hence a strong sentiment had been created against intemperance. But for some time it has been the feeling that we ought to have a regular organized movement against the growing evil, and that we ought to get fully equipped and be ready to fight the mighty curse which like a hideous monster stalks through every land.

Many so-called Christians, of the more educated, or at least of the richer classes, seem to think it a sign of civilization to use wine on the table. At marriage feasts, also, the custom of using wine freely has become almost universal, and just as in the home land the foreign element is responsible for many of the beer gardens and wine shops, so here in Egypt the foreigners—Greeks, Italians and mixed races. all called by the Moslems the "Christians"—are the ones who are helping to cultivate the growth of the curse which can grow in any kind of soil. All of these things have made us feel that we ought to try to do something not only in the way of defensive warfare but offensive as well. In Cairo, I believe they have had an organi zation for some time, but here at Asyut there has been none until this week. On Thursday evening a society was organized in the college, into which the teachers and pupils entered most heartily. It was cheering to see the enthusiastic way in which the teachers talked of the work that they wished to do in the land. We have quite an army here in the school, and if each student goes forth in the fear of the Lord, armed with his pledge, to fight for the right, great victories must be won. The pastor of the Asyut congregation, who seems a spirit-filled man and on the right side of reforms, is stirring up his congregation on this important subject, and we hope that the time will come when the Christians though few in number will "quit themselves like men."

We are glad to have Mr. Morrison Giffen with us again. Mrs. Giffen and baby Dora are still in Cairo waiting until a house can be found here for a dwelling. All are well at the station except Prof. McClenahan, who, we hope, is not seriously ill.

India.

Miss Rose Wilson writes of the meeting of the Mission Association:

Our Conference previous to the Annual Meeting began on Friday morning Oct. 21st. The subjects bore on the "Believers union with Christ, grounds of, results of, etc." They ended with the communion service on Sabbath. Other conferences on different subjects will also be held on Monday and Tuesday nights. Nearly all of the missionaries are present with us, and came together in health, but on Friday night Rev. W. B. Anderson's seven months old babe took very ill with cholera infantum and the best skill and nursing of our doctors were given and much prayer was offered that God might be pleased to spare its precious life. But it was not the Lord's will. This morning at 6 a. m. the "Good Shepherd" carried this little lamb to the heavenly fold. Grace and strength have been given to the parents to bear up under their sore trial. The funeral will take place at Rev. Caldwell's house this afternoon at 4 p. m., and the casket with the precious form laid to rest in the South Compound near our other precious dead.

The following changes have been made in the location of the ladies. Miss McCahon resigned in the girl's school, and has been placed at Pasrur. Miss Josie Martin will take her place in the school. Miss Dickey is in Sialkot and Miss Dickson in Rawal Pindi. Rev. McClures were placed in Zafarwal, Dr. Martin in Sialkot, Rev. Geo. Morrison in Gujranwala and Rev. W. B. Anderson in Rawal Pindi. Ere this reaches you many of us wi:l be busy in the "Itinerating Work." Pray for the Lord's blessing on the seed being sown that it may be watered by the Holy Spirit and bring forth fruit to God's honor and glory.

Under date of October 26, 1898, Miss Alice Elliott McClure addresses the "Dear friends in the home-land":

I remember that once when a lecturer disappointed the lecture committee at Westminster our college President consented to be a "filler," as he told us in his very apt and happy introduction. So I too have consented to act as "filler," and that is the reason you hear again from me so soon after my last letter. Would that I could perform this duty as well as our President performed his!

These have been very busy days, and well it is that our minds and hands are occupied, for our hearts have been and are very sad. You have

heard probably of the loss of Mr. and Mrs. W. B. Anderson's little boy Gerald. Although but a few days with us in Sialkot, our hearts were drawn to him in love by his bright, happy ways.

Our annual meeting is now in session and all our missionaries are gathered together at the Christrian Training Institute. We have enjoyed meeting together very much indeed.

When I wrote my last letter to you we were just beginning our summer on the hills. The climate there seemed very much like our home climate except that when it began to rain it rained almost every day for more than two months. Notwithstanding the rain we enjoyed the summer very much. I had a great many new experiences in house-keeping, which some of you may appreciate. Many times my orders to the servants would end in English, and they have understood my gestures much better than they could my Urdu. And as we have sometimes experienced, even in America, the servant thinks if the part of the plate from which we eat is clean it makes no difference how sticky the other part is. But we enjoy the privilege here of sending the dishes out to be washed again.

I hope that the next letter I write may be more connectedly written at least.

HOME MISSION CORRESPONDENCE.

CANTON BEND, ALA., Nov. 9 1898

DEAR FRIENDS:—As you have not heard from us recently we feel sure you will accept a few words concerning our work. We were asked two years ago to give a short account of this station, but since then we have received letters from some Northern friends telling us the general impression is that this station had been removed. There were two brothers (Cottons) in the work at that time, one at Athens, Tenn., the other here at Canton Bend. So they thought the one that was here had gone to Athens, Tenn.

This station, being between two older stations, is small, but it has grown far more than we had thought it would when it was established. When we first came, three years ago, we could not see what we could accomplish with so many disadvantages, which we thought then could not be overcome, but as we have found, to our delight, it is not ours to plan and execute; God will do that and we are to work out his will as he reveals it to us.

Sixty or seventy was the limit to our expectations of the number we would get. Sure enough we enrolled seventy the first year. They came bare-footed and half-clothed to a little church we were only too glad to get and fearful lest we should do anything that would bring upon us objections, from that particular denomination, Baptist (which is the principal one here) and they would throw us out from even that poor shelter. There we were, the seventy of us, sometimes hovering around a stove just one foot in diameter and about three feet high. If we had any light, all we had to do was to slide back a kind of boarded door and in would come rushing both light and the winter air. Remember this was school and the beginning of it, when so much depended upon us. The lessons were required to be mastered and the interest must not only be kept up, but it must be increased. The colored people here do not come and remain in the schools because of any fore-thought or reason. They come, and if your teaching has been so successful as to please them, they say to their friends, "I like the way they do at that school; you have just a good time," and the consequence is they bring others whom we can secure the same way. Fortunate we are if we can so manage that every study and lesson is new and practical, with a variety thrown in now and then.

This is a pen picture of some experiences the first year. We make no boast only that we have a comfortable house and in His strength we are trying to do the "will of Him that sent us." The building in itself would not be attractive to a passer-by, but to us it means everything, because our hearts are in it. The Board, because of debt, could spare us no more than three hundred dollars, and we appreciated the money coming at a time when they could so illy afford it, and while we were sorry the debt was hanging so heavily over the church. We were glad that the amount for us was small, for then we can work without feeling the outlay has been so great that we can never bring in sufficient results to justify expenses.

We have, by means of entertainments, raised money to buy stoves and some other

needed things. Although it is a hard thing to do, when we look around and see how they live, we are trying to get them to come together and each one give a little towards whatever we need. We know that if they did not give it to help on in the school work, they would spend it and perhaps unwisely.

The enrollment last year was one hundred and twenty-eight in the day school, and about one hundred and fifty in Sabbath-school. Our average is usually about four-fifths of the number enrolled in day school when the rush of work is over.

While the people are not hungry, either for an education or spiritual light, there is a great interest shown this year in particular. It reminds me of the first time the writer was told she would have to enter the sewing teacher's room (at Knoxville college) and there learn to sew. She was very indignant indeed and declared to Miss ——— (the sewing teacher) that she "knew how to sew." So it is with these people; they think their religion is good enough, in fact better. It is this that gives us the greatest trouble in dealing with them. Prior to my coming here, my impression was, that the colored people in the "Black Belt" were hungering and thirsting after the light of the Gospel, but I have not found it so. Ignorance is satisfied and knows not the need of anything better, and any teaching that conflicts with it, is met with the bitterest opposition. Again, those who are won for the Master's service, are won by the greatest efforts and repeated trials, for there is an ever vigilant one whose whole work it is to get the ascendency over the souls of men and in whom our Saviour has ever had a foe.

God's word, in its purity, must be pressed upon our people here in Alabama until they are forced to see the efficacy of it. It may be a big undertaking, but that is just what must be done. It is a constant battle with us against the ignorance of the plantation preachers, also against those who have a smattering of education. The preachers here do not believe in "educated preachers;" they believe in those "called by God" and that "preach from the heart." But they cannot make the young folks who are with us in day and Sabbath-schools believe that.

With a view of seeing what prospect there was for a church, we have had Revs. E. K. Smith, J. T. Arter, and C. H. Johnson to preach for us a few times. Many of the young people and some older ones have expressed a desire to unite and organize with us when we get permission to organize. One girl particularly comes to my mind. She is a bright, intelligent girl, and if trained will be a power for the work of the Master. She was one of the first to sign the petition for a church at this place. She came to Mr. Cotton and said she wanted to join our church when we organized, but that she was not a Christian, and did not know how to become one; did not know what to pray for; said she had prayed and prayed, but she had never felt that she was a Christian. He referred her to John 3:16, Isaiah 43:25, Isaiah 55:6, 1 John 1:9, etc., and she believed, confessed and we have reason to believe was forgiven. One old lady who had heard of it, said to her, "Sho chile you don't know what 'ligion is if thats what you call 'ligion." The girls answer was, "Aunt, I know I have religion and I am going to live so you will know it."

We have reached the point where we know this is not our work, but the Master's, and that he will care for his work and his workers. We ask your prayers that we may be instrumental in bringing many into his fold.

ELLA L. COTTON.

Lines.

O Thou, whose presence went before
Our fathers in their weary way;
As with thy chosen moved of yore
The fire by night—the cloud by day!

When from each temple of the free,
A nation's song ascends to Heaven,
Most Holy Father! unto thee
May not our humble prayer be given?

And peace is here; and hope and love
Are round us as a mantle thrown;
And unto Thee, supreme above,
The knee of prayer is bowed alone.

And grant, O Father! that the time
Of earth's deliverance may be near,
When every land, and tongue, and clime,
The message of thy love shall hear.

—*Whittier.*

YOUNG PEOPLE'S DEPARTMENT.

The Missionary Box.

This little red box in my hand
  Is empty as it can be;
It makes no noise at all,
  Though I shake it hard, you see.

I wish it were full—don't you?—
  Of pennies and quarters and dimes;
But wishing won't make it full—
  I've tried it so many times.

Just think how much good it would do,
  If this little box were full!
How many a heathen child
  Might be sent to a mission-school.

It makes me 'most ready to cry
  When I hear the stories they tell
Of children who don't know at all
  Of Jesus who loves them so well.

I wish I could help them some way.
  Now listen: I have thought of a plan—
I'll pass my box round the room,
  And ask all to give what they can.

I think you'll each give a little;
  I'll get the box full, I believe;
For you know it was said by the Saviour,
  "Tis better to give than to receive."

—*Selected.*

Her Secret.

Once in an Eastern palace wide
  A little child sat weaving;
So patiently her task she plied,
The men and women at her side
  Flocked round her almost grieving.

"How is it, little one," they said,
  "You always work so cheer'ly?
You never seem to break your thread,
Or snarl or tangle it. Instead
  Of working smooth and clearly,

"Our weaving gets so worn and soiled,
  Our silks so frayed and broken;
For all we've fretted, wept, and toiled,
We know the lovely pattern's spoiled
  Before the King has spoken."

"I only go and tell the King,"
  She said, abashed and meekly;
"You know He said, 'In everything'"—
"Why so do we!" they cried; "we bring
  Him all our troubles weekly!"

She turned her little head aside;
  A moment let them wrangle;
"Ah, but," she softly then replied,
"I go and get the knot untied
  At the first little tangle!"

Oh, little children—weavers all—
  Our broidery we spangle
With many a tear that need not fall,
If on our King we would but call
  At the first little tangle! —*Selected.*

"Faithful in very little things
  O Saviour may I be.
There are small things in daily life
  In which I may obey,
And thus may show my love to thee,
  And always, every day,
There are some loving little words
  Which I for Thee may say.
There are small crosses I may take;
  Small burdens I may bear,
Small acts of faith and deeds of love,
  Small sorrows I may share,
And *little bits* of work for Thee
  I may do everywhere."

DISCOURAGED.

"SO built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work."

Mrs. Willis closed the book she was reading, and was about to rise from her seat near the open window of the cosy sitting room. She had come home from the monthly meeting of the missionary society, and tired and almost discouraged, had sought out and found comfort in God's promises.

Mrs. Willis was almost discouraged when she thought of the urgency of the calls from the field and the stirring appeals that came from the treasurers of the Boards. Not to heed or help seemed to her a great sin, yet in the society there was apparently no interest, no spirituality, no sense of personal responsibitity. These reflections created a seeming burden heavy for her to bear.

"And is all thim words in the Bible, Mrs. Willis?"

"Why! yes, Cynthia, to be sure. I had forgotten that you were at work out there. The Bible is a good place to go for comfort."

"Why yes, mem, 'tis sure, providin' you can rade it, which I can't, and I don't mind that John has ever read me thim varses. You see folks they blame me for workin' so hard and kapin' John in school, but I said, sez I, John must larn to rade and rite and he is larnin' beautiful. He can rade the Bible to me now, but I don't mind thim varses about the buildin' the wall, and givin' of the tenth to the Lord, and Him a porin out blessins or kapin' thim back, and about, robin, God in tithes and offerins, I dont see as I make it out at all."

"Well you see, Cynthia, I was reading a verse here and one there, for my comfort—sure promises of God to his children, and of course the connection was broken. No wonder you did not understand. God commanded the Jews to tithe their incomes and blessed them accordingly. They must have given a great deal; for the rites and ceremonies of the temples, and providing for the Levites, the feasts and the sacrifices, must have been expensive. Yet the people were *commanded* to do all this; and now that Christ has been offered up a sacrifice once for all, and this expense and work of sacrifice, with its attending ceremonies, has passed away, and we are told to give as the Lord has prospered us, what a mean contemptible pittance we dole out, and the sentiment seems to be that we are doing something wonderful to give this pittance to support a few, a very few workers for Christ. Today we had our annual missionary meeting, and many were paying what they had promised per year for the society to hand over to the mission boards, when Mrs. H. held out her hand, encircled with a diamond bracelet that cost at least a thousand dollars, and received in it the five cents change out of the dollar and a quarter she had handed the treasurer making exactly ten cents a month. I could not help thinking of the contrast and of the verse, "Will ye rob God?" There were present also three ladies, each of whom, to my knowledge, has spent five dollars for concert and opera tickets during the month, who could not pay today and thought they would have their names taken off the roll of members—there were so many demands these days. How shall we bring the tithes into the store house if the peopie will not pay them, and claim the blessing, "Prove me now and see if I will not pour you out a blessing until there shall not be room enough to receive?"

Well, I done know mem, seems like some folks will owe the Lord big bills the day of the jedgment, and I'm a thinkin' Cynthia Maguire will be in debt some. I niver knew about thim tenths, or about givin' as the Lord hes prospered you, which manes more accordin to your blessins and comforts, I'm thinkin, and instead of the nickle I give every Sabbath I'll be after givin' a quarter, and I can hev some left over fer the missionary society. Sure I make my three dollars a wake, and Tim has good work too, makes his dollar and a quarter a day. Sure the men can always have the pay fer the pipe, and I'm a thinkin' too theres a good many souls burnt up in the pipe, or the price of savin' thim, which is one and the

same loike. Do you think they would lave me join the society, mem?"

"Of course, Cynthia, and glad to have you. Perhaps that was why I was so discouraged today and forced to fall back on God, and here I have won a new member and a tithe payer. To think, I never thought of asking you to join before."

"Thats all rite, for if you hed without me a hearin' thim varses I'd a said societies was fer rich folks, and thim as could afford it. But now I see its a dooty and a privilege, and I'll hev me dime ever meetin day unles I'm sick, but I can't promise to wear a diamont bracelet."

"Now, Cynthia, don't understand me to say there is anything wrong in Mrs. H. wearing diamonds. She is very wealthy. It was the contrast between the earthly treasures and those laid up in heaven that struck me as so appalling. Let us each do our duty and God will not ask us to pay other peoples short comings."

How I wish all were as easly reached as some of these little ones. But was not our Saviour treated just so?" He was despised and rejected of men, and his followers were mostly humble folk, and shall the servant be greater than his Lord? "When all the people have a mind to work," in his own time more will believe that to him belong,

"One-tenth of ripened grain
One-tenth of tree and vine
One-tenth of *all* the *yield*
From ten-tenths of rain and shine."

Carnegie, Pa. GOLDEN ROD.

Junior Programme for February.

MRS. A. M. CAMPBELL, Princeton, Ind.

TOPIC.—"The Structure of the Family."

Appropriate selections from Bible Songs, 122:1-3; 147:1-4; 217:3,5,6.

An appropriate Scripture reading, Deut. 6, with little or no comment.

Suggested topics for Junior's prayers are:

1. Thankfulness for our Saviour, our homes and our native land.

2. Ask God's blessing on parents, pastor and all teachers.

3. Pray for the spirit of obedience to and reverence for all in authority over us.

4. That this lesson may work good among the children of our United Presbyterian church.

THE FIFTH COMMANDMENT.

Many Juniors have been reviewing or studying for the first time, the Shorter Catechism during the years 1897 and 1898. Perhaps many have heard the grandfathers and grandmothers tell of other books called "Larger Catechism" and "Confession of Faith" that they were required by pastors and parents to take up as soon as they had finished the Shorter Catechism. I believe for this once the children will enjoy a lesson, like grandfather and grandmother had, with perhaps enough application of modern methods, tact and skill thrown in to relieve the tediousness of old time sternness and severity.

Then the assigned topic is opportune, following, as it does, all the freedom and indulgences incident to the holiday season, when rightly child life is brought to the front in every consideration.

A good and wise Junior leader can help lead back to the proper place of subjection to all authority, in no surer, safer or more lasting way, than by a prayerful and serious showing of the teachings of God's Word upon the Fifth commandment, as it is set forth in the "Larger Catechism."

Not much comment is required of a leader. A simple, quiet searching of the Word for all the accompanying proof texts or written copies of them previously prepared and assigned to good readers, would shorten the time of this exercise, though I fear what is gained in time in this way might be lost in the force and effect upon the individual scholar. In any event insist on a smooth and expressive reading. Labored and stumbling rendering of the scriptures in public is not pleasing nor always profitable.

A copy of the Larger Catechism can be had of the United Presbyterian Board of Publication, 209 Ninth street, Pittsburg, Pa., for ten cents. If any leader does not possess either this, or the "Confession of Faith" which answers our purpose as well, no doubt a copy of one can be easily procured by calling at the home of the pastor. Proof

texts will not be copied here. Eleven questions with their answers cover our subject. They are:

123. Which is the fifth commandment?

ANS.—The fifth commandment is, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

124.—What is meant by father and mother in the fifth commandment?

ANS.—By father and mother in the fifth commandment are meant not only natural parents, but all superiors in age and gifts, and especially such as, by God's ordinance, are over us in place of authority, whether in family, church or commonwealth.

125.—Why are superiors styled father and mother?

ANS.—Superiors are styled father and and mother, both to teach them in all duties towards their inferiors like natural parents; to express love and tenderness to them according to their several relations, and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.

126.—What is the general scope of the fifth commandment?

ANS.—The general scope of the fifth commandment is the performance of those duties which we mutually owe in our several relations as inferiors, superiors or equals.

127.—What is the honor that inferiors owe to their superiors?

ANS.—The honor which inferiors owe to their superiors is all due reverence in heart, word and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and counsels; due submission to their corrections; fidelity to defence and maintenance of their persons and authority according to their several ranks and the nature of their places; bearing with their infirmities and covering them in love, that so they may be an honor to them and their government.

128.—What are the sins of inferiors against their superiors?

ANS.—The sins of inferiors against their superiors are all neglect of the duties required toward them, envying at, contempt of and rebellion against their persons and places, in their lawful counsels, commands and corrections; cursing, mocking and all such refractory and scandalous carriage, as proves a shame and dishonor to them and their government.

129—What is required of superiors towards their inferiors?

ANS.—It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love, pray for and bless their inferiors; to instruct, counsel and admonish them; countenancing, commending and rewarding such as do well, and discountenancing, reproving and chastising such as do ill; protecting and providing for them all things necessary for soul and body; and by grave, wise, holy and exemplary carriage to procure glory to God, honor to themselves, and so to preserve that authority which *God* hath put upon them.

1330.—What are the sins of superiors?

ANS.—The sins of superiors are, beside the neglect of the duties required of them, an inordinate seeking of themselves, their own glory, ease, profit or pleasure; commanding things unlawful or not in the power of inferiors to perform; counseling, encouraging or favoring them in that which is evil; dissuading, discouraging or discontenancing them in that which is good; correcting them unduly; careless exposing or leaving them to wrong, temptation and danger; provoking them to wrath; or any way dishonoring themselves or lessening their authority by an unjust, indiscreet, rigorous or remiss behavior.

131.—What are the duties of equals?

ANS.—The duties of equals are to regard the dignity and worth of each other in giving honor to go one before another; and to rejoice in each other's gifts and advancement as in their own.

132.—What are the sins of equals?

ANS.—The sins of equals are beside the neglect of the duties required, the undervaluing of the worth, envying the gifts, grieving at the advancement or prosperity one of another; and usurping pre-emi-

nence one over another.

134.—What is the reason annexed to the fifth commandment, the more to enforce it?

ANS.—The reason annexed to the fifth commandment, in these words, "*That thy days may be long upon the land which the Lord thy God giveth thee*," is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.

Young People and Missions.

The effect of work for foreign missions upon the young people is to increase all the graces that go to build up a strong, symmetrical character. This is the testimony of a writer in *Life and Light*, a summary of whose article follows: There is no better antidote to selfishness than to interest boys and girls in the lives of children born in the darkness of heathen homes. The gifts from those who are thus interested mean lessons in self-denial, self-control and thoughtfulness for others. Young people who come into touch with devoted missionaries realize their reliance on the power of the Holy Spirit and grow to see how large a part of the help they have to offer them here at home lies in earnest, consecrated prayers. Thus the spiritual life is quickened, deepened, and faith in prayer increased.

Beholding the transformation wrought on the bodies and souls of those under missionary training, young people come to a fuller sense of the power of the gospel. Their hearts overflow with thankfulness for their birthright of Christian ancestry and homes, and the grace of cheerful contentment is added to their lives. In working to send the good tidings to some far-away boy or girl they have brought the message of salvation to their own souls.

What missions can do for the young people as an educational force cannot be estimated. The study of mission brings them into touch with the history, literature, manners and customs of the oldest empires of the earth. It introduces them to peoples who have played a most important part in the world's evolution. It puts meaning into the messages, civil and political, that today flash across the wires to our coasts from China, Japan, Turkey and Spain. In an age when the uttermost ends of the earth are brought into easy access by means of electricity and steam, no one who values education can afford to be ignorant of our so-called mission lands. To be informed is to be interested.

Frequent testimonies of keen pleasure and enthusiasm in the work come from those who have learned the truth of George Eliot's words, "We can only have true happiness by having wide thoughts and much feeling for the rest of the world." In view of what the work can do for our young people in developing character, cultivating Christian graces, broadening the horizon, widening education, it seems passing strange that the question "Do you think it worth while to organize young people's missionary societies?" can take root or find utterance.

EDITORIAL.

New Year's Greeting.

It is eleven years since the MAGAZINE saw its first New Year's day, then a promising (as we fondly hoped) infant, six months old; and now that a full maturity, as magazines go, has come upon it, we are not without hope that it has fulfilled, in a measure at least, its infantile promise of usefulness. To the MAGAZINE Committee a full decade, and a year and a half over, seems a long time when one recalls the uncertainty which, as a rule, goes hand in hand with the initiation of nearly every enterprise of the kind, and the doubts and fears which were, seemingly at least, so thickly sown with the hopes during the first year of the MAGAZINE'S existence.

But the encouragements have outweighed the discouragements—very much so, and this is not a time to even meditate upon

the latter. Nor would such comport with the large success that has attended the MAGAZINE when so many others have had to struggle with that most discouraging of all things in this mundane sphere—a deficit. It is meet now to speak only of the former, which, like flakes of the purest snow, fall so softly and so continuously, represented, in this instance, by the good wishes of the many devoted friends of the MAGAZINE, who have been instant, in season and out of season, in assisting us by words and deeds. By words in contributing excellent matter to its pages and by deeds in renewing their subscriptions when they expire, and persuading others to enroll themselves in the same happy list. To all who write from a distant field—the supreme arena of all mission effort—are the thanks of the Magazine and its readers specially due.

And now to those who are interested in the Magazine, to others who are engaged in a similar field of work—to one and all who look, it maybe, to the future with abundant hope, but chiefly to the living and fleeting present, so filled with fields white unto the harvest, as the time of opportunity, the real and only period in which to do the Master's work, we extend our heartiest New Year's greeting, trusting that the blessings of 1899 may be without stint and its happiness without alloy.

In looking over the year now gone it was natural in counting our blessings to specially give thanks for the things that pleased us—the smooth, sweet things that we enjoyed. But just as necessary, and perhaps more helpful and needful, were the shadows, disappointments and pain. It takes a Christian to obey the Apostle's injunction, "*In everything give thanks.*"

The Board of Managers of Home for Aged at Wilkinsburg desire to acknowledge the kindness of, and thank, the congregations, women's missionary societies, and all our kind friends who, during the past year, have sent such generous donations of fruit, vegetables, and many other desirable articles, for use, both in the Home, and for members of the family.

MRS. C. B. ELBEN, Donation Sec'y.
6332 Marchand St., Pittsburgh, Pa.

In consideration of the numerous requests that have come to us in regard to fuller information on the studies for local societies, a new column, under the management of Mrs. Mary Clokey Porter, will be an important feature for the year 1899. This column will be invaluable for reference and preparation for missionary meetings. We trust that our readers will be pleased, and manifest their pleasure by taking liberally the things that will be prepared at no little cost of time and strength, "that you may grow thereby."

Programme for January.

Sing Ps. 112 L. M., 1st and 2d verses; Bible Songs 162.

Read in concert, Luke 2:40-52; also 1 Peter 3:1-11.

Short prayers in which all take part.

Sing Ps. 115 C. M., 7th and 8th verses; Bible Songs 165, verse 4.

Two short papers, one on "The duties of parents to children," and the other on "The obligations of children to parents."

Sing Ps. 45 S. M., 17th or 18th verses, Bible Songs 61, verses 5, 6.

Five two minutes talks on "How can young children be interested in Christian work?" Business. Let the roll be called at the time the dues are given and let each member repeat some verse from the book of Proverbs, bearing on the family. Close by repeating the Lord's Prayer in concert.

The family, as all know, was begun in the early days of the world's history. It like the Sabbath, reaches back to the Garden of Eden, where our race began, in a state of innocency that life which was to be so fraught with momentous consequences. The family thus formed consisted of husband and wife and children, and this order of things has been continued ever since. The great law governing the family is to be the law of love, first and emphatically love to God, and then mutual love among the members of the household. I believe where this principle is carried out home is, what it ought to be, a type of heaven.

In Ephesians and Colossians, we have directions for the management of families, which it would be well for all to study. If the injunctions laid down there be followed with the blessings of God, what model fami-

lies will be those of Christians! We often think how carefully the missionary and his family must have had to act, in order to show the heathen the superiority of the religion of Christ over other religions. They will mark the life, when they may refuse to listen to the words, which shows the beauty and loveliness of Christ. But really the families of all Christians should exemplify the beauty of holiness, and always act in a manner which will bring glory to the Lord. When we reflect on the condition of so many families in heathen lands, let us thank God that Christ has come into our lives, and let us work more earnestly for those who have no God in their homes.

AMANDA HARPER KIDD.

Beaver Falls, Pa.

"*The entrance of thy word giveth light.*" *Psalm* 119:130.

Facts of Today Gleaned for Missionary Societies.

MRS. MARY CLOKEY PORTER.

(Copy on slips of paper to be read as called for by the Leader.)

The Bible in English and Chinese languages will suffice for one-half the human race, while versions in over 350 languages and dialects must be made to supply the other half of hnmanity.

**

The Word of God has been translated and printed in nearly every Mohammedan tongue.

**

An ever increasing demand for Bibles comes from every mission station in Moslem lands.

**

With a single exception, more volumes were sent out from the Bible House, New York to foreign countries the past year than in any previous year. The entire numbur is 101,354, and seven eights of these went to Central and South America and Mexico.

**

While Bible colporteurs are prevented by law from preaching in Russia, the government gives free passage for themselves and their books on all government railroads and steamers. Private companies also show similar favors.

**

Over 200,000 Testaments and portions have been circulated in Russia during the past twelve years. In hundreds of villages, where missionaries cannot now be located, the Bible is being read.

**

An effort is being made in London to raise money to build a mission railway carriage for Joseph Rabinowitz, the celebrated lawyer, in which to travel from place to place, carrying the gospel of Jesus to the Russian Jews.

**

Fifteen thousand Jews have been led to accept of Christ as the promised Messiah through reading Dr. Delitzch's Hebrew translation of the New Testament.

**

A Bible Society colporteur lately sold 2,000 volumes in Guayaquil in five mor ths, 600 of which were complete Bibles, whereas eleven years ago, a cargo of Bibles was refused entrance into the country of Ecuador.

**

The American Bible society alone distributed during the past year 50,258 copies of Bibles, Testaments and parts of the Bible, in Bulgaria, Turkey and Egypt.

**

The American Sabbath-school Union sent out over 20,000 books to the army and navy during the late war with Spain.

**

The Army and Navy Christian Commission co-operated with the American Bible Society in distributing Spanish Testaments and religious literature among the Spanish prisoners of war.

**

In 1800 there was not one native Christian in China with its 400,000,000 inhabitants. Ten years after a Chinese scholar helped to translate the Bible at the risk of his life. Recently the American Bible Society, by request, furnished the Emperor of China with 400 copies of its publications. A curiosity to know what is in the Christian's "Sacred Books," has been awakened in the minds of many of the officials and the literate of China.

Thirteen hundred emigrants left Japan for the Sandwich islands within a few weeks, each receiving a copy of one of the gospels from the Bible society at Yokohama.

The Third Interdenominational Conference of Women's Boards of Foreign Missions in the United States and Canada will be held in New York City at the Broadway Tabernacle, on Wednesday and Thursday, January 11th and 12th, 1899. The executive officers and two delegates from each board are invited to take part in the deliberations of the Conference. Preliminary meetings of treasurers, secretaries, etc., will be held on Wednesday morning; reports of these meetings, and a discussion of missionary magazines, in the afternoon. A missionary rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given up to educational topics, such as "Higher Education for Girls on Missionary Ground," "The Kindergarten in Missionary Work," and on Thursday afternoon, Mrs. Margaret E. Sangster, will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

REPORTS, Etc.

December Report of the Women's Missionary Board.

Two meetings were held during the month; regular meeting December 6; adjourned meeting December 13.

The Foreign secretary reports that the missionaries who lately sailed have just arrived in India; their baggage having been sent by another steamer had not yet arrived.

Home secretary reported applications for five women home missionaries. These applications not having the endorsement of the Board of Home Missions were refused. Sioux City, Ia., secured the services of Miss Morrow for six months. Number of calls made during the month by Miss Thompson, of Chicago, 142; Miss Speer, Aurora, 122; Miss Barnes, Moline, Ill., 121; Miss Morrow, Sioux City, Ia., 106; Oakland, Cal., 74; Portland, Ore., 134.

Freedmen's secretary had received reports from the missions; good work reported from all.

Junior Missionary secretary reported one new society, Mechanicsburg, O. The new magazine for the Juniors is about ready to be issued, all the details having been submitted and endorsed by the Board. The name has been slightly changed. It now reads, "Juniors' Missionary Magazine."

Thank-offering secretary made a short report. Mrs. Mary Clokey Porter will represent the Board at the International conference of the women's Boards of Foreign Missions, to be held in New York City in January 1899.

Literature secretary made a quarterly report, financial and otherwise, showing that 2587 leaflets had been sold, 466 sent free, and a cash balance on hand Nov. 1st of $17.28.

Church Extension secretary gave her regular monthly report.

Chairman of Finance committee gave monthly report.

Treasurer reported November receipts, $2460,95; disbursements, 4228,53.

The Statistical secretary was authorized to make changes in the annual reports. Presbyterial and congregational secretaries will please note carefully the instructions, which will be printed in the blanks giving full information regarding this business.

Adjourned to meet January 1899.

MARY W. PORTER, Sec'y.

Treasurer's Report.

Receipts for the month of July 1898.

[When not otherwise specified the money is from the Presbytery named.]

Foreign. Allegheny, 14; Pawnee, 21.24; Lake, 5; Garnett, 6; San Francisco, 8; Argyle, 25; Omaha, 9; Ryegate, Vt., L. M. S., 26.70; 1st Ohio, 6; Chicago, 15; Frankfort, 5; LeClaire, 6; Los Angeles, 9.25; Philadelphia, for Debt, 35; Illinois Central, 10; Westmoreland, 29.

Foreign Special.—Arkansas Valley, for Miss McKown memorial, 75cts.

Foreign Salaries.—Miss Campbell, Monmouth, 47.50; Miss Hogg, 2nd Allegheny W. M. S., 25; Miss Spencer, 8th Allegheny W. M. S., 45; Princeton, 36; Miss Smith, Garnett, 29; Miss M. A. Lawrence, Arkansas Valley, 45; Miss Ella Gordon, Cedar Rapids, 62; Le Claire, 7; Miss McCahon, Chartiers, 136; Miss Thompson, 1st Ohio, 62.50; Miss Fannie C. Martin, O. Y. P. C. U. of Conemaugh, 12; Miss Young, College Springs, 65; Dr. S. E. Johnson, Westmoreland, 38.

Hospital Work, India and Egypt.—Allegheny, 30; Frankfort, 9.

Home and Salaries.—Monmouth, 20; Allegheny, 45; Pawnee, 1.23; Gujranwala, 32.29; Princeton, 20; San Francisco, 11; Arkansas Valley, 22; Chartiers, 15; 1st Ohio, 10; College Springs, 25; Chicago, 15; Frankfort, 4; Le Claire, 19; Philadelphia for debt, 35; Westmoreland, 31.

Freedmen and Salaries.—Monmouth, 14; Pawnee, 17; Lake, 4; Garnett, 6; San Francisco, 3; Arkansas Valley, 5; 1st Ohio, 13; Chicago, 5; 1st Allegheny Juniors, 25; Los Angeles 6; Mrs. Nanna J. E. Martin, 10; Philadelphia, for debt, 15; Westmoreland, 25.

Alabama Farm.—College Springs, 2; 1st Brook-

lyn Juniors, 5.

Little Girls' Home, Tenn.—Col. Springs, 15.50.

Church Extension and Parsonage.—Colorado Springs on 6th note, 75; San Francisco, 1; 1st Ohio, 5; Oakland, Cal., third payment on note 3, 69.40; Philadelphia, for debt, 15; Westmoreland, 15; Westmoreland, to help build a parsonage at Murrysville, Pa., 38; Mt. Washington, Monongahela, last payment on 3rd note, 50.

Junior Parsonage.—Easton Junior M. S. 4.60; Salem, N. Y., Young Helpers, 18.

Ministerial Relief.—Lake, 4; Los Angeles, 3.

Contingent Fund.—Int. from investments, 60.63.

Receipts for the month of August 1898.

Foreign.—Rock Island, 10; Miss Kate M. Young, 2; Illinois Central, 10; Mercer, 10; Oregon, 11; Caledonia, for debt, 75 cts; Wheeling, 34; Monmouth, 5; Xenia, 40; Friends of Missions, Michigan, 10.

Foreign Special.—Mercer, Bible reader India, 37.50; Ryegate, Vt., Y. P. S. C. E., for Bible woman in India, 12.50; Xenia, Miss Kyle's school, Egypt, 10.

Foreign Salaries.—Miss M. R. Martin, Steubenville, 12.50. Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 12; Miss M. A. Lawrence, Colorado, 37.50; Miss Cora B. Dickey, 6th Pittsburgh, 110; Miss Sallie E. Dickey, Xenia, 236.31.

Jhelum Hospital India.—Miss K. F. Anderson, for bed, 120.

Home and Salaries.—Rock Island, 7; Steubenville, 12; Miss Kate M. Young, 2; Mercer, 10; Caledonia, for debt, 75 cts; Wheeling, 33; Xenia, 33; Oregon, 5.

Warm Springs Indians.—Friends of Missions, Michigan, 5.

Freedmen's and Salaries.—Monongahela, 100; Caledonia, for debt, 75 cts; Monmouth, 5; Xenia, 13; Friends of Missions, Michigan, 5.

Alabama Farm.—Mercer, 8; Monongahela, 24

Church Extension and Parsonage.—Colorado Springs L. M. S., on note, 12.50; Goldfield, Iowa, third payment on note 2, 33.30; Alameda, Cal., second payment on note 3, 55.50; 5th Chicago, 1st payment, 88.80; Caledonia, on debt, 75 cts.

Contingent Fund.—Int. from investments, 150.

Receipts for month of September 1898.

Foreign.—Mr. and Mrs. A. L. Smith, 25; Le Roy L. M. S., 3.50; Chartiers, 30; Allegheny, 17; New York, 10; Keokuk, 6 83; Frankfort, on salary to India, 10; Westmoreland, 11, also for Medical Journals, 11; Caledonia, 3; Wheeling, 20; Muskingum, 17.50; Philadelphia, 20; Birmingham, 4; Delaware, 14.

Foreign Special.—Conemaugh, for Miss McKown Memorial, 1; Miss Esther Peart, Deceased, for an Orphanage in India, 10.25; 4th Allegheny W. M. & Benevolent Soc., on salary of Miss Mookerjee, India, 85; Allegheny Juniors, support of "Hope," Asyut, 3; From a Friend, Detroit, for zenana work Cairo, Egypt, 25, for Hospital work in Egypt, 25; Muskingum, scholarship, India, 6.25, and for Miss McKown Memorial, 25 cts; Asyut for new church building, Alexandria, Egypt, 20.

Foreign Salaries.—Miss C. E. Wilson, Keokuk, 26, Des Moines, 34; Miss Corbett, Conemaugh, 100; Miss McCahon, Chartiers, 75; Miss Ella Gordon, LeClaire, given by Mrs. Robt. A. Traver; 50; Miss Campbell, Monmouth, 86.50; Mrs. S. E. Johnson, M. D., Westmoreland, 62; Miss Buchanan, Monongahela, 150: Miss Anna Watson, M. D., Monongahela, 25; Miss Thompson, Muskingum, 77.50.

Jhelum Hospital Endowment India.—Mr. Chas. B. Wilson, 60.

Jhelum Hospital Work.—Monongahela, 20.

Home and Salaries.—Allegheny, 30; Des Moines, 5; Monmouth, 13; Westmoreland, 27; Wheeling, 15; Muskingum, 7.50, and for debt, 10; Delaware, 7.

Freedmen's and Salaries.—Le Roy L. M. S., 7; Des Moines, 6; Caledonia, 6; Braddock L. M. S., to help educate pupil in Knoxville College, Tenn., 55.

Alabama Farm.—2nd New Wilmington Junior Y. P., 2.

Church Extension and Parsonage.—LeRoy L. M. S., 3.50; Coulterville, Ill., third payment on note 2, 26 50; Chartiers, 6; Allegheny, 5; Colorado Springs, on note, 75; Findlay, O., rent, 52; Alameda, 3rd payment note 3, 55.50; Altoona, 3rd payment note 4, 73; Columbus, Neil ave., on note 5, 75; Muskingum, 10; Special from North Salem, 1.80; Birmingham, Mich. W. M. S., 2.

Ministerial Relief.—Wheeling, 10.

Contingent Fund.—Interest from investments, 85.

E. J. SLOAN, Treas.

Mrs. Nancy McCaughon.

A tribute of love from the Women Missionary Society of Sidney, to the memory of Mrs. Nancy McCaughon Wilson, who was called to her Heavenly home, Saturday Nov. 5, 1898.

Her life is portrayed in the last chapter of Proverbs. We miss her in the church and missionary society.

To her daughters we extend our sincere sympathy and commit them to the care of Him who said, "As one whom his mother comforteth, so will I comfort you."

MRS. M. T. ROBB, Pres.
MISS MARY WEAD, Sec.

Mrs. John McConnell.

Mrs. John McConnell, a member of our Woman's Missionary Society of North Bend, Neb., after a busy life and several week's illness, was called home to rest July 22d, 1898. It is the first time since our organization, more than eighteen years ago, that the Angel of Death has visited us. For this remarkable preservation we thank God.

We, the members of the society, bear cheerful testimony to Mrs. McConnell's faithful attendance during her ten year's membership, some years of which she did not miss a meeting; to her prompt liberality, and to her earnestness in engaging in the work of the society, always willingly doing her part.

We extend sympathy to the family in their bereavement and also in the serious illness of the bereft husband, and commend them one and all to our sympathizing Saviour, who says, "I will not leave you comfortless." COM.

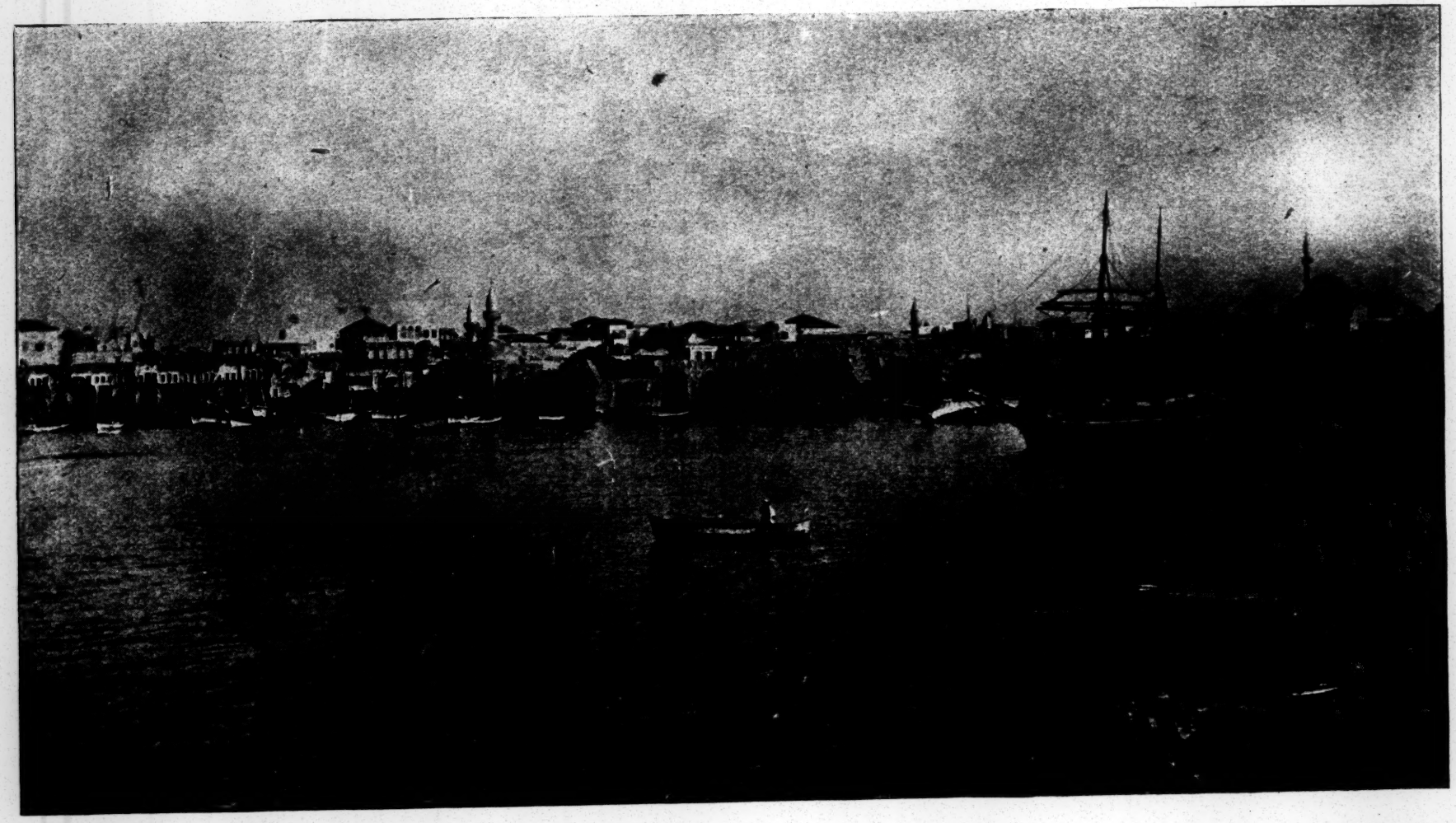
Miss Jane Gordon.

The Women's Missionary Society of the United Presbyterian congregation of Covington, N. Y., have since, the opening of this year (1898), been called to mourn the removal by death of two exemplary faithful members. On the 16th day of February, Miss Jane Gordon, of Peoria, N. Y., was called to the mansion prepared in her Father's house by her Saviour for her. Her sickness was of short duration, but very severe, which she was enabled to endure without a murmur. Hers was a beautiful life of unselfishness. COM.

Mrs. Paulina Guthrie.

On the 9th of July, Mrs. Paulina Guthrie, of Peoria, N. Y., received her summons to come home. Ailing for sometime, her final sickness was brief and painful. She was ever cheerful, hopeful, and encouraging, always ready to bear testimony to the truth and acknowledge her Saviour.

Two loved ones have passed on before. "Not sorrowing as those who have no hope," we would heed the admonition, "Be thou faithful unto death and I will give thee a crown of life." COM.



HARBOR OF ACCA, PALESTINE